M /19 cont./

*101 (4) Yeh T'ou Miao. — This group also belongs to the He
CC Miao. When a girl is married, she must marry the son of her
563 maternal uncle. If the latter has no son, he must be given
M presents of ornaments and money. Otherwise she may not
[582] get married at all.

(5) Tung Tsai Miao. — They are not as numerous as the Yeh T'ou Miao, and live in separate villages. The Yeh
M Tou villages are known as the Big Villages and the Tung Tsai
[628] ones as the Small Villages, the latter being subservient to the
[582] former. Marriage is restricted to their own villages. A secret
[502] marriage to a member of a big village is a violation. The Tung Tsai are good boatmen. In Mi-no these are such tribe-
M men.

[345] (6) Pa Chai Miao. — This group is also a part of the He
[533] Miao. Near the village is provided an empty shed, where un-
[517] married men and women gather together to sing. If a couple
[584] fall in love, a cow is sent as a betrothal gift. One or two days
[583] after marriage the girl goes back home and still asks for money from her husband. If the money is not given she may marry again. In Ya-yu this custom still exists today.

/20/ (7) Ch'ien /Bamboo Grove/ Miao. — Another
M branch of the He Miao, there are many at Lieh-erh-shan.
[24] They live in dense bamboo groves on the mountain. They are
[262] not good at farming but grow some grain. They consider
[291] hempseed to be food and use hemp for their clothes.

(8) Ch'ing Chiang He Miao /Ch'ing River Black Miao/. —
[882] The unmarried men are called "lohan" and the unmarried
[527] women, "laopei." In the spring they carry wine and food up
[584] the mountain, singing and dancing reciprocally. Those who
[851] become fond of each other drink from an ox horn and get married. After a son is born, they then say they have a
[167] descendant, and begin to be willing to work in the field.

[291] (9) Pe /White/ Miao. — They originated in Kwei-ting
[302] and Lung-li in Kweichow. They esteem white clothes, go
[782] bareheaded and barefooted, and coil up their hair with crude
[769] hairpins. A big bull is selected for the ancestral sacrifice.

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

294 finer cloth, of which they also made blouses, was already dyed when bought.

283 Hemp thread was made as follows: The stalks were cut close to the ground and stripped of the leaves, which were put back on the hemp bed as fertilizer. The bark and fiber were stripped from the wands and the bark loosened and stripped from the fiber with a knife, one end of the strip being held with the toes and one with the left hand. The long fibers were hung in the sun to dry and bleach. They were then boiled and sunned again. For the cloth they made a coarse thread by twisting the split fibers with the fingers and then rolling them against the leg or thigh. The split fibers had previously been twisted in bunches into a darning ball shape, and as the thread was made it was wound in a figure eight around a loop of bamboo. From this it was made into skeins, which were boiled and then wound into balls like those of cord (fig. 18, *e*). When weaving was to be done the balls were set into a tub of water and reeled from it onto the shuttle.

301 For married women the better turban was put on as follows: The hair was braided in two braids to the front, being pieced out with thread if the hair was scanty. One of a pair of chopsticks was laid across the head above the forehead and these braids wound around to hold it securely in place. A piece of blue cloth was fitted lengthwise over the stick and fastened with a needle or two, or sewed. Over the stick was put another piece of blue cloth with the ends folded on top of the head, and a longer piece of white was wound around the head at the height of the base of the stick. Another white piece was wound around the head at the line — high forehead, tips of ears, nape of neck. Finally a longer strip of dark blue cloth was wound around the outside of the white, but higher in the back, and the ends were tucked in. The ends of the white cloth were pulled out to stand up like the ends of a bow. If the family was in mourning, the outer strip was white. For special occasions a second, usually bright blue strip was put on in such a way that about half an inch of the lowest white cloth showed below it.

302 882 Unmarried girls shaved the head except for the crown and braided the hair from that

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forward in one braid. One short piece of white was set on across the forehead and tips of the ears and crossed at the nape of the neck. A similar piece of bright blue cloth was put on over it to show about half an inch of the white. These were secured with a narrow

FIG. 9. Embroidered design on narrow strip of white cloth.

strip of cloth. A piece of cloth, six feet long, was folded six times lengthwise and wound around the head with the two ends tied to stand up in the back like the ends of a bow. A piece of dark blue cloth, ten feet long, was folded in the same way, wound on the outside of the white one, and tucked in at the back. These two pieces formed a wide, flat, horizontal cartwheel turban with the braid lying inside.

A still more elaborate turban called for more strips in addition to the white and bright blue ones, which were sometimes lavender, black, other shades of blue, and white. This was worn by unmarried girls when they went to visit in other villages. More lengths of white cloth were also put on sometimes to make the turban that much wider. For such occasions as a bullfight they sometimes wore, instead of the plain dark blue outer strip, one of dark blue embroidered on the ends in white and lines of color, and for the length of two hand-spans in white so that when it was put on the design showed all around the head outside of a plain band of dark blue, and on the bow ends.

The front apron was embroidered in lines of colored silk thread and spaced rows of a design in white cotton thread. The overpiece (figs. 8; 20 *a*, *d*) on the blouse was made up of several pieces, each with its special name, method, and order of making, and design, and the stitches were so carefully taken that it could be worn with either side out. First, two long strips of dark blue cloth were covered an inch and a half wide down the center with an over-and-over stitch diagonally across two threads in coarse white thread. A narrow strip of white cloth of the same length was

/72 cont./

881 The menstruating Meau girl is ashamed and tries to find out from her mother whether she is ill; she is also reticent about talking with other adults. The mother explains the facts of life to the girl, unless this has already been done by older playmates, as is usually the case. Boys naturally turn to their fathers with questions about sex.

[157] Girls as well as boys at the time of puberty become introspective, often seem absent-minded, and gradually withdraw more and more from the children's group, for which they have less and less time since they are put to work to an increasing extent. At the beginning of this period the adolescents avoid [572] the other sex; friendships between those of the same sex arise instead. The adolescents often develop an extravagant attachment to older persons of the same sex.

[774] This behavior, especially the apparent absent-mindedness, disturbs the parents. Soon it is said that the soul has left the body [756] and that evil spirits prevent it from returning. One sends for the [755] shaman, who begins his conjurations. /Ill. 18-21 appear here on unnumbered pages/ /73/ which make an extremely strong impression upon the adolescents.

●887 836 Very soon, however, their attitude changes and strikes out in the opposite direction. The pubescent Meau then seeks contacts with the other sex; they tend to stay away from members of their own sex, but especially from the younger children, and attach themselves to adults. It is not long before the girl, prompted by the older boys, begins an open flirtation, which usually leads to sexual surrender. The pubescent boys also seek sexual intercourse and approach the older, still unmarried girls, but never married women (see the section, "Courtship and Betrothal," in this chapter). They follow the older boys on their pursuit of girls and try to watch them and it is not long before they, too, are experienced in all phases of love-making (see the section, "Sexual Development," in this chapter).

883 [515] The pubescent Meau begin to pay attention to cleanliness and wash themselves several times a month. They think a great deal about their future. They picture their home.

[Text continues on P. 112]